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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ISLAM—THE RELIGION OF TOLERATION

Of all the religions, Islam is pre-eminently the religion which assumes a most tolerant attitude towards other religions. It accepts the truth of the prophets of all nationalities. "And every nation had an apostle" says the Holy Quran (10 : 47). According to Christian belief, prophets were raised by God only in a single branch of the human family *i.e.*, the Israelites. Jesus is reported to have said "All that ever came before me were thieves and robbers" (John 10 : 8). The Holy Quran condemns idol-worship in the strongest terms, but it forbids the Muslims to abuse even the idols of other people. "And do not abuse those whom they call upon besides Allah" (6 : 109).

According to the Holy Quran no religion is devoid of good. It blames the Jews and the Christians for denying good in each other, notwithstanding that they are both followers of the Old Testament. It says "The Jews say the Christians do not follow anything (good) and the Christians say the Jews do not follow anything (good) while they recite the same book" (2 : 113). In another passage, we have the following very remarkable injunction : "Let there be no compulsion in religion". In the face of this wholesome commandment, it requires a special degree of impudence to urge that Islam was spread at the point of sword. The above verse from the Holy Quran, gives the complete lie to the deliberate misrepresentation concocted by the Christian missionaries to vilify the faith of Islam that it was spread at the point of the sword. The Holy Prophet of Islam had a Catholic vision. Abraham, he said, was a Muslim. "Abraham was not a Jew, nor a Christian, but he was an upright

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man, a Muslim (Holy Quran 3 : 66). Islam wants its followers to preach its doctrines by peaceful means. The Holy Quran says "And there should be a party from among you who invite to good and forbid the wrong" (3 : 103). This verse directs the Muslims to have always among them a Missionary party, whose only object is the propagation of Islam. As regards the method of preaching it says "summon men to the way of thy Lord with wisdom and kindly warning". "Dispute with them in the kindliest manner." These passages speak for themselves. In the Holy Quran the object of *jihad* (religious war) is declared to be the protection of cloisters, churches, synagogues and mosques. It says :—

"Those who have been expelled from their homes without a just cause except that they say our Lord is Allah, and had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered, and surely Allah will help him who helps His cau e, most surely Allah is Strong, Mighty".

The Master Prophet Muhammad, may peace and blessings of God be upon him, himself in his lifetime set examples of toleration which remain without a parallel to this day. One day a bier passed by him. Straightway he ceased his speech and stood respectful. On being told it was the bier of a Jew, he replied, "It is the corpse of a poor Jew, I know full well. But what of that, a Jew is a man. He hath an immortal soul from which we should take example and fear." Yes, the Jew has a soul as much as any other human being ; but, alas, how often has not Christian Europe forgotten this? It is a matter of no surprise that Jews have been treated better by Muslims than by Christians. A Christian deputation of Najran consisting of sixty men and headed by Abdul Masih came to the Holy Prophet of Islam. The Prophet lodged them in the mosque and allowed them to worship in the mosque according to Christian rites. Could toleration go further ? The Christians were given a pledge by which "they were free to practice their religion. Their rights and authority shall not be interfered with, nor anything that is customary amongst them so long as they conducted themselves peacefully and uprightly"—(*William Muir*).

Prof. Arnold has written a beautiful book entitled *The Preaching of Islam*. The book shows the advance of Islam quite apart from any Muslim dominion and gives direct contradiction to the worn-out fable that Islam spread by the sword. The existence of churches and Christian communities in Muslim lands is a monument of the toleration of Islam. But where are the mosques and the Muslim communities in Spain, Hungary and Sicily to-day,

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although they were Muslim States in the past. There has never been a Muslim conquest of China, Malaya Archipelago, Northern Provinces of Russia and Siberia. Yet there are millions of Muslims in these countries. Many Christian writers have borne testimony to the toleration of Islam and the Muslims. G. W. Lietner, LL.D., M.A., Ph.D says : " As for religious toleration there is much more of it in practice among Muhammadans than has been the case at any rate in Christian countries."

Mons Jurien says : It is expedient to cure men of this prejudice, namely that Muhammadanism is a cruel sect which was propagated by putting men to the choice of death or the abjuration of Christianity. This is in nowise true, and the conduct of the Saracens was an evengelical meekness in comparison with that of Popery which exceeded the cruelty of the Cannibals." The learned writer Chatfield rightly observed :—

" Had the Saracen, the Turks, and other Mohammadan tribes adopted the same conduct towards the Christians as the European Natives had practised towards the followers of the Quran, it is probable that the Christian religion would have been extinguished in the East." And what treatment was meted out to the Muslims by the Christians Writing about the Moor converts to Christianity, Buckle in his *History of Civilisation* says, " Immense numbers of them were baptized by force, but being baptized it was held that they belonged to the church and were amenable to her discipline. That discipline was administered by the inquisition which during the rest of the sixteenth century subjected these new Christians or Moriscoes as they were called to the most barbarous treatment." " Phillip II, in 1566 ordered the Moriscoes to abandon everything which by the slightest possibility could remind them of their former religion. They were commended under severe penalties to learn Spanish and to give up all their Arabic books. They were forbidden their native language or to write it or even to speak it in their houses. About one million of the most industrious of the inhabitants of Spain were hunted out like wild beasts because the sincerity of their religious opinions were doubted. Many were slain as they approached the coast and others were beaten and plundered and the majority in the most wretched plight sailed for Africa."

Such injustice and cruelty has been perpetrated by the followers of the Gentle Teacher of Meekness that we Muslims feel only free to breathe the air of freedom in Islam.

ZAHUR-UD-DIN BUTT

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DARUT TABLIGH ACTIVITIES IN CALCUTTA

In the period under report many members of the Khuddam-ul-Ahmadiyya participated in Tabligh by interviewing non-Ahmadi friends at their residences. These visits will be continued from time to time. The circle is also being widened gradually.

2. **Gita Jayanti Conference.**—By the grace and mercy of Allah, in the period under report many opportunities presented themselves for propagation of the message of truth to non-Muslims and every such opportunity was fully utilised. The first was the Gita Jayanti Conference held at the University Institute at College Square in Calcutta, organised by the Arya Dharma Sevak Sangha. This Conference was presided over and addressed among others by people like Dr. Shyama Prasad Mukherjee, President of the Hindu Mahashha ; Sadhu T. L Vaswani of Karachi and others. Mr. D. A. K. Khadim, B.L., with Mr. Abdus Samad Khan Chowdhury Ahmadi, Medical Student, attended the Conference on the 26th November, 1944, the day on which Sadhu Vaswani presided. In course of a speech lasting for about half-an-hour, Mr. D. A. K. Khadim pointed out the relation between the Gita and the Ahmadiyya Movement and said that Hazrat Ahmad, (peace be upon him) founder of the Movement, came in fulfilment of the prophecy contained in the Gita. It was Hazrat Ahmad of Qadian who taught us to respect all founders of religions, such as Hazrat Krishna, Rama, Buddha, Zoroaster, Confucius and others, and not to distinguish between any of them. If Hindus and Muslims would thus accept this principle there would be an end of all communal squabbles. The spacious Hall of the Institute and its galleries were packed to suffocation. The pick of Hindu Society, both Sanatanists and Arya Samajists, attended the Conference The whole audience listened to the speech in pin drop silence and gave prolonged cheers to the speaker at the conclusion of his speech. Brother Abdus Samad Khan Chowdhury distributed twenty-five copies of "*Why I believe in Islam*" to selected members of the audience, including Sadhu Vaswani.

3. **Indian Cultural Association.**—About the middle of December, 1944, Mr. D. A. K. Khadim, B.L., attended an informal conference of religious preachers, cultural workers and linguistic groups organised under the auspices of the Indian Cultural Association at the Ashutosh College Hall in Bhowanipore. Raja Kshitindra Nath Dev Roy Mahashay of Bansberia presided and Sadhu T. L. Vaswani, Mr. S. C. Banerjee, Secretary of the Cultural Association, the Secretary

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of the Shithee Vaishnava Sammilanee, Mr. J. K. Biswas, M.A., J.P., of the Indian Christian Community, Mr. Phukan and others addressed the gathering and stressed the need of fostering cultural unity, highly eulogising the services of the Ahmadiyya Community in this connection. Mr. D. A. K. Khadim, also spoke and explained how the Ahmadiyya Community had been fostering mutual understanding and religious toleration among different communities by means of the Prophet Day Meeting and the Founders of Religions Day Meeting in course of which great stress was being laid on the doctrines of unity of God, unity of humanity and unity of the prophetic order, and pointed out that that was the only way to promote peace and unity among the nations of the world. The speech was highly appreciated.

4. **Fellowship of Faiths.**—It was a result of the deliberations of that informal conference that a fellowship of Faiths Conference was organised under the joint auspices of the Indian Cultural Association and the Mahabodhi Society at the Mahabodhi Society Hall at College Square on Monday, the 25th December, 1944. Sadhu T. L. Vaswani presided. Representatives of different faiths such as Pandit Ashoke Nath Sastri (Hinduism), Dr Beni Madhab Barua, M.A., Ph.D. (Buddhism), Moulvi Syed Badruddoja, Ex-Mayor of Calcutta (Islam), and Mr. D. A. K. Khadim, B L. (Ahmadiyya Movement) addressed the gathering consisting of such distinguished personages as the Raja of Bansberia, Justice C. C. Biswas and others. Jainism and Christianity were also represented. In course of his speech Mr. D. A. K Khadim, B.L., pointed out the essential features of Islam, such as unity of Godhead, brotherhood of men, religious toleration and mutual understanding, social equality, etc., as taught by Hazrat Ahmad and explained how universal peace and brotherhood could be established, if humanity accepted those doctrines. The speech was highly appreciated by the large and distinguished audience.

5. **Radical Democrats Conference.**—The second Annual Conference of the Radical Democratic Party was held on the 27th, 28th, 29th and 30th December, 1944, in a big pandal at Wellington Square under the presidency of Mr. M. N. Roy, the founder of the party. It was considered desirable to watch the proceedings and three members of the community *viz.*, Moulvi Mohammad Abdul Hafiz, Mr. Abdul Khaleque of Sialkot and Mr. D. A. K. Khadim, B.L. attended the Conference as visitors. As a result of the draft constitution adopted at the Conference, Mr. D. A. K. Khadim, B.L., addressed a letter to the President of the Party pointing out to him that the proposed constitution did not guarantee freedom of propagation of one's faith by peaceful and legitimate means, nor did it guarantee freedom of association for arranging religious education, preservation

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of one's culture or script etc. No reply has as yet been received to that letter.

Subsequently the above-mentioned three representatives of Ahmadiyya Community called at the Party's Office at 15, Bankim Chaterjee Street (College Square) and presented ten copies of "New Order" by Hazrat Ameer-ul Momineen Khalifutal Massih II to the following members of the Party :—

Mr. M. N. Roy, President ; Mr V. M. Tarkunde, General Secretary of the Radical Democratic Party ; Mr. H. K. Chakravarty, General Secretary, Bengal Branch ; Editors, ' Janata ' (Calcutta), ' Peoples Voice ' (Calcutta), ' Van Guard ' (Delhi) ; Manager, Renaissance Publishers, Calcutta ; Mr. V. B. Karnick, General Secretary, Bombay Labour Federation ; Mr. Tarka Jirtha Laxman Sastri Joshi (Poona—Maharashtra) ; Editor, ' Bhabisya ' (Lucknow) ; and Mr. Philip Spratt, Editor, ' Mysinda ' (Bangalore).

Very interesting discussion followed on the occasion with two of the Party's Bengal Spokesmen.

In accordance with Hazrat Ameer-ul-Momineen's directions it has been decided to procure one set of standard books on Communism to afford facilities to intending members of the community to study the literature and become fully acquainted with the subject.

6. **At Satsanga Asrama in the District of Pabna.**—The members of the Satsanga Organisation founded by Thakur Anukul Chandra of Pabna, invited Mr. D. A. K. Khadim, B.L., as in the last year to deliver a lecture on True Islam at a Conference of religions held at their Asrama on the 3rd and 4th January 1945, on the occasion of the 26th Annual Conference of their order. The place is 143 miles by rail and thereafter 18 miles by motor. Mr. Khadim therefore travelled a distance of 161 miles from Calcutta and addressed the gethering on the Ahmadiyya Movement and explained how Islam, as interpreted by Hazrat Ahmad, could alone solve all the problems facing the world to-day. It was pointed out that Islam, the religion of absolute surrender to the will of Allah and the religion of peace, was the religion of humanity preached by prophets and Avatars throughout the centuries in one form or another among different communities according to the needs of the times. At the time of the Holy Prophet Mohammad humanity had passed its infancy and stepped into youth. That was why the Holy Prophet Mohammad was sent to the whole of humanity with a comprehensive code of physical, mental and spiritual laws, with a provision for the appearance of religious refomers at the head of every century to interpret the Holy Quran in accordance with the

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needs of the times. Hazrat Ahmad, the founder of the Ahmadiyya Movement being the latest instance who had proved that God spoke even now to his chosen servants as he used to speak in the past, a sign of the living character of Islam. By the grace of Allah, the speech produced such an excellant effect that two representatives of the Sangha declared that it was on that day that they understood why Islam was regarded as the best of religions and the Holy Prophet Mohammad the best of prophets. The other Muslims were simply repeating those assertions but it was the Ahmadiyya Movement which had given reasons for the same. The living character of Islam as explained above was also referred to in highly appreciative terms by them. The speech was listened to in rapt attention by an audience of ten thousands people—men, women, and children—of all communities, including representatives of the Sangha who had come from all parts of Bengal, Assam and Bihar.

Thakur Anukul Chandra, the founder of the Sangha, was interviewed in the morning of the 4th January, 1945. He also expressed very high appreciation of the speech and said that belief in the previous prophets as explained in course of my speech and as enjoined in Islam was an article of faith with him. One copy each of ' New Order ', ' Santir Barta ' (Bengali translation of ' Paigham Sulah ') and ' Why I believe in Islam ' was then presented to him. He requested the undersigned to keep contact with him.

The undersigned was then shown round the different Departments of the Organisation. From the statement of accounts of money and goods distributed free in the fateful year of 1943—the year of the terrible Bengal famine—it appeared that the Organisation granted gratuitous relief to about ten thousands people, the total expenditure approximating to about Rs. 25,000 in cash and goods.

The Organisation runs a press ; a power-house, producing its own electricity ; a mechanical workshop ; a chemical Industries Department which has produced some very useful medicines from indigenous plants and herbs ; a school on "Topoban" lines in which a teacher is placed in charge of a group of students and teaches them all subjects in rural and unostentatious scenes, and fits them for the Matriculation Examination in three years besides giving them religious and manual instruction, thus teaching them dignity of labour ; a Science Department (Viswa Vajnan) fitted with an X-Ray apparatus and a microscope ; and a big theatre and a meeting place under a tin shed.

I was accommodated in the Science Department—a two storied building—and the members of the community were all attention to

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me and arranged for my food and comforts in all respects. The return journey from the Sangha to Ishurdi, a distance of 18 miles, was accomplished in a bus reserved by the Organisation. My tour proved very useful and instructive. I returned to Calcutta in the evening of Thursday, the 4th January, 1945.

7. **Tabligh by Distribution of Literature.**—Copies of the "Ahmdi" the Bengali organ of the community, and of the "Sun-Rise" (Lahore) are being supplied to about twenty reading rooms and libraries in the city and suburbs. The Khuddam-ul-Ahmadiyya have purchased about 150 copies of the " New Order " for re-sale The Anjuman has purchased 50 copies from them for free distribution among libraries and reading rooms and distinguished persons.

8. The undersigned has been invited to deliver a lecture on the Ahmadiyya Movement at the Brahmo Sammilan Samaj at Bhowanipore on the 27th January, 1945.

9. Brethren of the community are requested to pray to Allah that our humble efforts in the cause of truth may be accepted by Him who alone can move human hearts.

SECRETARY, DAWAT-O-TABLIGH,

ANJUMAN-E-AHMADIYYA, Calcutta.

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"BAHAISM"

By Sheikh Abdul Hakim

The origin of 'Bahaism' lies in the belief of the 'Shaikhia' sub-section of the "Shia" sect of Islam in a series of twelve Imams with Hazrat Ali (may peace be on him) in the beginning and Imam Mohammad ibn-i-Imam Hassan el-Askeri in the end. The last named Imam according to their belief went into hiding in 260 Hijree and will re-appear in later days when this earth will become an abode of sins. Atheism will be at its climax and there will be international conflict all over the world. He will, on reappearing, rid the world of the curse of wars and sins and will spread peace and tranquillity all over the globe.

The last named Imam is also identified by the Shias with the "*Imam Mahdi*" whose advent in the later days is awaited by the Muslims of all the sects. The Shaikhia sect believe that during the absence of Imam Mahdi there is a connecting link between him and the people of this world in the form of a person through whom the commandments of the Imam are conveyed to his followers. Consequently Ali Mohammad, when he declared himself to be the Bab or the connecting link between the Mahdi and the world based his proclamation on this belief.

The Bab

Sayyid Ali Mohammad, the founder of 'Babiism', born in 1820, was the son of a grocer of Shiraz, who, evincing a religious disposition, was sent to Kerbela, where he studied at the feet of celebrated Ulamas and gained distinction for the austerities he practised and for his love of learning. At the age of twenty-four he proclaimed to be the Bab, intimating thereby that he was the gate through which men might attain to knowledge of the Twelfth Imam. In the same year the Bab, as he was thenceforth termed, undertook the pligrimage to Mecca and, returning by way of Bushire, attracted considerable attention, followers gathering round him in large numbers. Encouraged by this support, he determined to convert his own city to his doctrines. In spite of the fact that his representative was bastinadoed and mutilated by the Governor, the Bab entered Shiraz. Confronted with the Maulvis, he declared that the mission of Mohammad (May peace be on him) was ended and that he himself had come to inaugurate a new era. The astonished assembly requested a written statement of his claims, but when this was presented it was found to be illegible. The Bab was consequently pronounced a madman and was beaten and imprisoned.

His followers meanwhile increased in numbers though

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persecution continued. An attack was made by the Shirazis on the house where the founder of the sect was imprisoned, but he escaped to Isfahan. After a while he was sent as a prisoner to Maku, in the extreme north west corner of Persia, and thence to Chihrik, near Urumia, where he declared himself to be the Imam Mahdi.

Finally, in 1850, he was ordered to execution at Tabriz. In the great square he faced the firing squad, but when the smoke rolled away he was not to be seen. The shots had cut his ropes and he had fled. Unfortunately he took refuge in the guard-room, where he was found. He was at once taken back to the square and shot.

' Doctrines '

Bab's doctrines, as expounded in '*El-Bayan*', are obscure. To quote Woolaston, " God is Eternal and Unapproachable, All things come from Him and exist by Him. Man cannot approach Him except through some appointed medium. So, distinct from God there is a Primal Will which becomes incarnate in the Prophets. This Primal Will spoke in the Bab, and will speak in him whom God shall manifest ", and after him through others, for there is no cessation in these manifestations. The Babiism, in its modern development has a very close connection with Christian ideals and practices in Europe and America, whereas in Persia the converts remain practically Moslems of the Shia sect and find difficulty in assimilating the spirit of the new teachings.

' Subh-i-Ezal '

Mirza Yahya, a youth of nineteen known as Subh-i-Ezal, or " Morning of Eternity ", who had apparently been nominated by the Bab, succeeded him after his execution, and for some years (from 1850 to 1868) his position was undisputed. In 1852, owing to persecution, he fled to Baghdad, and ten years later he and his followers were transferred to Adrianople at the request of the Shah of Iran.

Baha Ulla

Subh-i-Ezal was too peace loving and unworldly to control a community of enthusiasts, and gradually the direction of affairs fell entirely into the hands of his elder half-brother, Baha Ulla. For a while Baha Ulla acted nominally on the instructions of Subh-i-Ezal, but about 1866, he proclaimed himself as " Him whom God shall Manifest " and called upon his brother to acknowledge his supreme authority. There was a desperate conflict between the two parties, but Baha Ulla finally triumphed, only a faithful few clinging to his brother. In 1868 the Turkish Government decided to separate the

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rivals, Subh-i-Ezal was sent to Cyprus, where he died. Baha Ulla was interned at Acre, and, dying in 1892, was succeeded by his son, Abbas Effendi although differences arose between the new leader and his younger brother, Mirza Mohammad Ali. The present head of Bahaism, who is generally known as Abdul Baha, has created a much wider sphere for his activities. He preaches peace and good-will among men in Europe and America and puts before them a type of Bahaism carefully adapted to appeal to the western mind.

Plots & Risings 1850-1852

In 1850 the followers of the Bab attempted to seize the fanatical city of Yezd but failed and fled to Kerman. A conspiracy was also formed to assassinate Amir-i-Nizam, but it was discovered and the conspirators were seized and executed. Of greater importance was the outbreak in the same year at Zanjan, a town to the west of Kazvin, famous for the work of its goldsmiths. The Chief Mulla had embraced the new doctrines, and he and his disciples seized the city. Following in the footsteps of the Kharijites, they tortured to death all prisoners and defied a large Persian Army, buoyed up with the hope that they would soon possess the entire country. The siege lasted throughout the summer, but finally their leader, Mulla Mohammad Ali, was wounded and died, and their stronghold was captured. Men, women, and children were massacred by the besiegers.

Two years later the life of the Shah was attempted by four Babis who posed as petitioners. He was wounded in the thigh, and the report was spread of his death. The punishment inflicted on the conspirators was barbarous. At first ten prisoners were executed. In the case of two, lighted candles were stuck into them, and after suffering this torture, they were hacked asunder with a hatchet. A reign of terror then ensued, and the Chief Minister, to avoid concentrating on himself the venegance of the Babis, distributed the prisoners among the officials of the State, who did them to death.

It will be seen from the foregoing that this Movement died its natural death before it could spread to any appreciable extent, and utterly failed in its very beginning. Its founder was put to death by his enemies and his object met with an early and complete disaster. Its history shows that in the country of its origin it was a political movement which used religion as a cloak and soon came out in open rebellion against the government of the country.

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WHITHER EUROPE ?

By Khalil Ahmad Nasir, B.A.

" Whither Europe ? " is the question which is disturbing the minds of many statesmen in the West.

Europe rose some centuries ago with its culture and civilization to get the whole world in its grip. It spread round the globe, and took a firm hold—almost a stranglehold over almost all the nations of the world. It claims that its civilisation is the best that man has known so far, and it is straining every nerve in order to make it everlasting. But in doing so it has overlooked the fact that a culture which has its roots in the unsatisfying, negative values of agnostic and material philosphies cannot but end in disillusionment and catastrophy.

The decline had to come, and the writing on the wall has been apparent for some time.

The Holy Prophet of Islam had prophesied that his second advent would mark the complete and lasting victory of Islam over all other civilisations. A new order would be established which would revolutionise the world and fill the sky with its light. No doubt this seems to be most difficult, almost impossible at the moment. The hold of the West on human institutions and on the human mind seems simply too strong. Even those countries which have tried and succeeded to some extent in maintaining political independence, like Turkey and Japan, have been unable to save their necks from the noose of its civilization. But with all these signs of strength, symptoms of decline are no less clear. The secrets of incalculable power it wrested from the forces of nature, its fine spun philosophical theories and its gifts of art have turned into so many deadly weapons in the hands of the destroying forces ranged against it. Philip Gibbs draws a masterly picture of this position in his famous book, *Ways of Escape* :—

> "White men, black men, yellow men are studying, reading, thinking, as never before ; but with what effect ? Have they become wiser than their illiterate forefathers ? The state of this world does not reveal that wisdom. Have they attained greater mastery over their own destiny, so that they may go forward to the better ways of life, to a more certain share of happiness—as far as men may know happiness—by avoiding the stupidities, the conflicts and the errors of past generations of mankind less favoured by knowlege ? There is no

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sign of that. On the contrary the precise opposite has happened, and is happening, in the mind of the men today. Far from having this sense of a mastery over his own destiny, he is utterly uncertain of what will happen to this particular plan of civilization ; even to the elementary needs of his own life a year ahead." (Page 3.)

How has it happened ?

This is because :—

" He finds himself in a world and age without faith in God or man, or at least in which such faith is challenged by many of his intellectual contemporaries." (Page 19.)

Does not this mark the downfall of the western order ?

The sciences, however advanced they may be, the philosophy however polished it might have become, are not going to save it.

This is because in Gibbs' own words :

"The old moralities are derided and denounced,.....science itself which used to proclaim fixed laws, now seems to be uncertain about the very foundations of its former faith.....Truth, virtue, beauty have no fixed laws but are only relative to time and temperament.....Freud and the psycho-analysts have done away with sin. The mechanists and the behaviourists have done away with free will and free thought.....So science which was to make man happy, has led him to the very gates of despair." (Page 20.)

The author sees these great banks, buildings, offices, clubs with their marble pillars and noble porticoes, resting only on a thin crust and he comes to the conclusion :—

"What, then, is happening to the world when such things happen ? who is safe ? who knows whether this western civilization of ours, and its system of capitalism upon which it has been based, is not showing fatal flaws and cracks before the toppling down of its whole structure ? "

In this most dreadful state of affairs, when Philip Gibbs and so many others of his contemporaries are feeling the coming crash, the foremost question in their minds is. " Is there any way of escape ? " Gibbs says :—

"Is there any way out, or are we caught and trapped ? Is it actually the inevitable collapse of our present structure of civilization, or is there still time to save it ? Are we staggering on

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to some new and perhaps rather dreadful form of life, through revolution and anarchy, which will destroy all old landmarks and traditions as we know them." (Page 95.)

Yes ! there is a way. It is the way which has been prescribed in the name of Ahmadiyyat by God. It is the way which was prophesied centuries back by the Holy Prophet. The light will come, but from the full moon which has risen from Qadian. The western civilization must crumble and fall as is already apparent to western statesmen. That is why with anxiety the words come on their lips, " Whither Europe ? "

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